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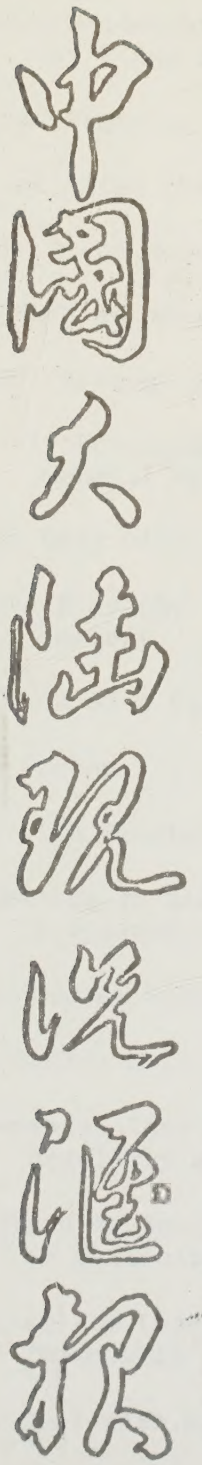

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Jen-min Jih-pao Forum on Party Life

March - April, 1973

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The Secretary Gives a Hand in Properly Grasping Education within the Party

(Peking Jen-min Jih-pao, March 14, 1973)

During the campaign for criticizing revisionism and rectifying the style of work, in compliance with Chairman Mao's call for "conducting another course of education in ideology and political line" in the whole Party, the secretary of the P'anshih hsien committee in Kirin province gave a hand in conscientiously exercising a good grip on education through conducting Party classes in primary Party organizations and in raising the Party members' level of consciousness in the struggle in line. During the year, the number of advanced Party branches increased from fifty-six to seventy-one in the whole hsien. Some relatively backward Party branches also had caught up with them.

At the initial stage of leading the movement for criticizing revisionism and rectifying the style of work and of conducting education in basic line, the P'anshih hsien committee had no adequate understanding on how to grasp properly education for Party members and bring into play the exemplary vanguard role of the Party members in the three great revolutionary movements. One episode taught the hsien committee a profound lesson. The Hsinmin Brigade of the Chiangnan Commune was formerly a backward brigade. The Party organizations of the hsien and commune sent propaganda teams on three different occasions to help this brigade launch the campaign for criticizing revisionism and rectifying the style of work, but the class struggle of this brigade still could not be uncovered. What were the causes? The secretary of the hsien committee went in person to stay at a selected spot in the Hsinmin Brigade, and through investigations, he discovered that the propaganda teams had not properly relied upon the Party branches to educate and arouse the Party members in the first instance. The difference between the Party members and the ordinary masses was thus obliterated, and the exemplary vanguard role of the Party members could not be brought into play.

Drawing lessons from the previous stage of work and starting from strengthening the ideological development of the Party branch, the secretary of the hsien committee personally conducted Party classes for the Party members. Education in the basic line of the Party was conducted in correlation with the realities of the struggle between the two classes and the two lines in this brigade. After a period of study, the Party members' level of consciousness in the struggle in line was raised. They led the masses to charge ahead and take enemy positions and very quickly uncovered the class struggle. With the revolution giving impetus to production, the situation improved further and further, and the grain output registered a bigger margin of increase that year.

On his return to the hsien, the hsien committee secretary convened a standing committee meeting to discuss the question of giving Party members a stronger course of education. At the meeting, all came to understand through discussion that in order to raise the fighting strength of the Party and enable the Party committee to properly control the Party, it was necessary to criticize fiercely swindlers like Liu Shao-ch'i for their crimes in opposing

and weakening the leadership of the Party, to strengthen Party sense and the ideological development of the Party, and to exercise a proper grip on education for Party members. In light of the experiences and lessons drawn from the Hsinmin Brigade, they unanimously felt that in the struggle-criticism-transformation movement at the basic level in the countryside, many problems needed to be solved, and the key lay in helping the basic level build a strong Party branch. In this connection, the hsien committee was required to take the movement for criticizing revisionism and rectifying the style of work as the key link, educate the Party members with a series of important instructions issued by Chairman Mao and the Party Central Committee bearing on the campaign for criticizing revisionism and rectifying the style of work and the basic line of the Party, and furthermore carry out regular educational activities through conducting Party classes. Therefore, the standing committee meeting decided that the secretary and the standing committee must take the lead in conducting Party classes in coordination with the central task and in forming a system for firm adherence.

The hsien committee secretary studied Chairman Mao's teaching, "Practice Marxism, and not revisionism; unite, and don't split; be open and aboveboard, and don't intrigue and conspire," and learned that this gave an all-round and profound revelation to the essence of the counterrevolutionary revisionist line of swindlers like Liu Shao-ch'i. Before he taught the first class on "practice Marxism, and not revisionism," he went to different brigades in the Heishih Commune to make investigations, and made a concrete dissection of the Hsinhsing Brigade. In the past, due to the interference of the revisionist line, the capitalist tendency of this brigade was for a time rather serious, and the grain output was not high. In 1971, through energetically grasping the ideological development of the Party branch and strengthening the socialist orientation, great development was made in agriculture, forestry, animal husbandry, side occupations and fisheries under the conditions of serious natural disasters in that year. The secretary realized that in order to practice Marxism and not revisionism in the countryside, the most fundamental thing was to "continuously instill socialist ideas into the peasant masses and criticize the capitalist tendency," and unswervingly take the socialist road. Based on investigations, when he conducted the first Party class in the Hsinhsing Brigade, he thoroughly criticized and repudiated the counterrevolutionary revisionist line of swindlers like Liu Shao-ch'i in coordination with the rural realities. The Party members reported that the struggle in line taught in collaboration with the rural realities was easy to understand and remember. Last year, the hsien committee secretary conducted at different times nine Party classes in rural areas and towns. Several deputy secretaries and standing committee members of the hsien committee also took turns to conduct Party classes at the basic level. The lead taken by the hsien committee in conducting Party classes offered a most powerful mobilization to the primary Party organizations, and the leading comrades of Party organizations at all levels throughout the hsien all paid greater attention to grasping Party education. Last year, all primary branches throughout the hsien were able to persist in regularly conducting Party classes.

The principal leading comrades of the hsien committee also constantly went to production brigades and teams to give assistance and guidance. They

prepared lessons together with the basic-level cadres, and helped the latter conduct education in the struggle in line by shooting arrows at the target in coordination with the realities of the struggle between the two lines in the countryside, thus continuously raising the level of education in Party classes.

In the course of grasping education in Party classes, the P'anshih hsien committee paid attention to emphasizing practical results, and strove to help the primary Party organizations solve one or two problems in each Party class. The Party branch of the hsien pesticide plant had for a long time been unable to solve properly some questions in the aspect of unity. In light of this situation, the leadership of the hsien committee helped them conduct Party classes on "unite, and don't split." Closely following this, the Party members and cadres were also organized to criticize fiercely swindlers like Liu Shao-ch'i for their crimes in sabotaging the unity of the Party, and on the basis of raising the level of consciousness in the struggle in line, the "squad members" of the Party branch strengthened revolutionary unity.

Jen-min Jih-pao correspondent

* * *

Strengthen Leadership over Education in Party Classes

by

T'ang Sheng-p'ing (唐生平)

(Peking Jen-min Jih-pao, March 14, 1973)

Conducting Party classes is a form of education within the Party. Conducting education in Party classes is a regular and most important task of the primary Party organization. The experience of the CPC P'anshih hsien committee shows that at present, in order to properly conduct education in Party classes for primary Party organizations, it is first necessary to persist in taking the movement for criticizing revisionism and rectifying the style of work as the key link and Chairman Mao's series of important instructions concerning the movement for criticizing revisionism and rectifying the style of work as the most important teaching material. Second, the leadership must attach importance to and the secretary must give a hand in promoting work at every level and grasping in a down-to-earth manner education in Party classes.

Chairman Mao's teaching, "Practice Marxism, and not revisionism; unite and don't split; be open and aboveboard, and don't intrigue and conspire," has given an all-round and thorough revelation to the essence of the counter-revolutionary revisionist line of swindlers like Liu Shao-ch'i. In the course of conducting education in Party classes, it is imperative to grasp this essence and make revolutionary mass criticism. Meanwhile, we also must be good at conducting lively and concrete education in collaboration with the realities of the struggle between the two classes, the two lines and the two roads in the locality. In this way, it is always possible to teach new lessons in Party classes and effectively raise the Party members' consciousness in the struggle in line.

Some comrades think that in the movement for criticizing revisionism and rectifying the style of work, since the masses within and outside the Party are all being educated, why is it necessary for the Party members to conduct Party classes? This is a kind of muddled view. To be sure, in the movement for criticizing revisionism and rectifying the style of work, the masses within and outside the Party have greatly raised their level of consciousness in the struggle in line. However, we must also perceive that the Party is the vanguard of the proletariat. In order to further bring into play the exemplary vanguard role of the broad Party membership in the movement for criticizing revisionism and rectifying the style of work, unite and lead forward the broad masses and gain depth in education in line, it is necessary to educate the Party members ahead of and more often than the masses and impose more exacting demands on the Party members. If the difference between the vanguard of the proletariat and the ordinary masses is obliterated and the demand imposed on the Party members is lower, then this shows that the Party sense is not strong enough. We should comply with Chairman Mao's teaching that "it is first necessary to insure the consciousness of the vanguard," tightly grasp this central link of ideological education within the Party, and strengthen leadership over education in Party classes.

To strengthen the leadership over education in Party classes, we cannot pause at issuing general calls and making arrangements, but must truly arouse ideological attention like the P'anshih hsien committee. The leadership must be made to give a hand and take the lead in conducting classes, opportunely sum up experience, produce models for giving concrete guidance, and help the primary Party organizations solve the concrete difficulties of education in Party classes. Only in this way can we make the primary Party organizations stand firm on conducting education in Party classes, effectively strengthen the fighting power of the Party organizations and give impetus to the development of the revolution and production.

* * *

Lively and Vigorous Party Group Meetings

(Peking Jen-min Jih-pao, March 14, 1973)

During the movement for criticizing revisionism and rectifying the style of work, the Party branch of the Mat'ien Brigade of the Ch'inglung Commune in P'ingle hsien, Kwangsi, and the Party group of the 2nd Platoon, 4th Tank Company, of a certain PLA unit--in light of the ideological realities of the Party members and through the organizational life of the Party--constantly conducted lively and vigorous education in the struggle in line. Described below are a few of their organizational life meetings.

*

Criticize and Repudiate the "Theory of Human Nature" of the Landlord-Bourgeoisie

After Party member Wang Pei-yü of the Mat'ien Brigade became a production team leader, he worked enthusiastically and actively, and was the first to take up heavy and filthy work. However, because he still thought in terms of incurring less dislike through offending fewer people," he dared not wage active ideological struggle, and he even did not dare to pounce on the bad characters who aggravated relations between the cadres and the masses. For the sake of helping him raise his consciousness in the struggle in line, the Party branch decided to thoroughly criticize and repudiate, by means of organizational life, the landlord-bourgeois "theory of human nature" spread by swindlers like Liu Shao-ch'i.

At the beginning of the organizational life meeting, Party branch secretary Chai Feng-yu of the brigade led people to study Chairman Mao's teachings on class struggle and struggle in line. After that, he produced from the filling cabinet a book yellow with age and showed it to them. Opening the book, the three characters of "Wang Pei-yü" stood right before the eyes of the audience, and a solemn atmosphere suddenly reigned over the meeting place. Pointing at the name in the book, the Party branch secretary said: "The class enemies who vainly attempt to restore their lost paradise have recorded the names of us Party members and cadres in their records of scores to be settled. At no time do they forget to make class reprisal, and even their relatives are not spared. But some of our comrades think that 'people of the same clan and surname belong to one family.' This kind of thinking is wrong in the extreme. Now, let us criticize and repudiate together the reactionary 'theory of human nature' of swindlers like Liu Shao-ch'i."

This talk by the Party branch secretary stirred up the class feelings of Wang Pei-yü. He clearly remembered that this book of scores to be settled of the class enemy was found by him in the home of a landlord element (his own uncle) who had already been suppressed by the People's Government. The more he thought, the more angry he became. He rose to his feet all of a sudden and said excitedly: There is only class kinship but no clannish kinship! Swindlers like

Liu Shao-ch'i vainly attempt to use the landlord-bourgeois "theory of human nature" and "theory of the dying out of class struggle" to hoodwink the laboring people. They want to make us give up the class struggle and let the landlord bourgeoisie stage a comeback so as to give us another round of sufferings. If we dare not wage struggle and exercise dictatorship over the class enemies, they would exercise dictatorship over us!

At the meeting, many comrades spoke. Criticism cleared up things, and they were unanimously of the opinion that communists can never forget the class struggle and must be the vanguard fighters in the class struggle and struggle in line.

From then on, Wang Pei-yü bravely stood on the forefront of the class struggle. He led the commune members of the whole brigade to criticize and repudiate the bad characters who provoked the relations between the cadres and the masses. Meanwhile, he paid attention to drawing distinctions between the two types of contradictions of a different nature, and also dared to criticize the mistaken ideas among the people.

Jen-min Jih-pao correspondent

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Talking About Tradition in Front of a Martyr's Tomb

When a Party group of the Mat'ien Brigade analyzed the ideological conditions of Party members, it discovered that some Party members were not very willing to serve as cadres. For the purpose of helping these comrades to raise their consciousness in the struggle in line, Party group leader Mo P'ei-ting led the comrades of the group at noon one day in February to the front of a martyr's tomb, and narrated the struggles and deeds of the martyr who fought shoulder to shoulder with him in those years.

Twenty-three years ago, for the sake of defending his homeland that had just been liberated, martyr Ou Chih-sheng, a communist and militia squad leader, laid down his treasured life when attacking the bandits in coordination with the Chinese People's Liberation Army. After relating in retrospect the situation of the struggle at the time, Mo Pei-ting said: "Numerous revolutionary martyrs did not hesitate to part with their heads and shed blood for the victory of the revolutionary. As we are leading a happy life today, we certainly must inherit the revolutionary tradition of hard struggle from the revolutionary martyrs, carry the revolution through to the end, and fight for the realization of the liberation of mankind as a whole all our lives."

All recalled the hero, looked at themselves and participated in a discussion. Leader Ou Wan-mei of No. 10 Production Team said excitedly: "I have been rather unwilling to serve as leader of the production team because I have to be the first to turn up at work, to take the lead in manual work and to be the last to leave. Such fear of hardship and fatigue shows that I have forgotten the glorious tradition of hard struggle of the revolutionary predecessors,

and that I am unworthy of the revolutionary martyrs and the Party. From now on, I must vie for carrying revolutionary loads without giving up no matter how hard and tiresome the job is." All said that they certainly must not forget what the martyrs set out to achieve before their death and carry on the revolution without marking time.

*

Inviting a Veteran Party Member To Conduct Class

In the afternoon of one weekend, the communists of the 2nd Platoon of the 4th Tank Company of a certain PLA unit came to the home of Uncle K'ang to convene an organizational life meeting.

Why did they go to the home of Uncle K'ang to convene the meeting? Because leader Wu Ch'eng-p'u of the Party group discovered that some comrades neglected to do certain routine concrete work and had not combined raising the level of consciousness in the struggle in line with the practical action of wholeheartedly serving the people. In view of this,he decided to invite Uncle K'ang, a veteran Party member, to conduct a class for them.

Uncle K'ang related the deeds of our army in wholeheartedly serving the people during the years of war of resistance against Japan. On one occasion, the armed forces were ordered to wipe out a stronghold of the enemy. At the time, wherever the armed forces went, the Party members took the lead in helping the people by doing good deeds and protecting the autumn harvest. After the bugle call sounded, the Party members headed the charge and led the fighters and revolutionary masses to wipe out the stronghold of the enemy. Finally, he said: Because the people's armed forces had at ordinary times the good intention of doing good deeds for the people, when they made a bayonet charge against the enemy, they could lay down their lives for the people without hesitation.

What Uncle K ang said vibrated through the minds of the audience. They all professed their intention to lead the life of trailblazers in the heroic revolutionary struggle and to cultivate the spirit of serving the people bit by bit in commonplace work. Party member Li Ch'un-shu said with deep feeling: "Formerly, I thought that doing good deeds did not amount to much and that the consciousness of an individual in the struggle in line could be revealed only at the crucial moment. Now I understand that only by studying with unflagging efforts Marxism-Leninism-Mao Tsetung thought and paying attention to steeling thought in everyday life can one survive the test at the crucial moment." All reported that this organization life meeting was of some significance.

Jen-min Jih-pao correspondent

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Before and After the Development of a Woman Party Member

(Peking Jen-min Jih-pao, March 14, 1973)

When the Party branch committee of No. 7 Brigade of the Likang Commune in Nant'ung Hsien, Kiangsu, was considering to take a young woman called Ch'en Ai-o--book-keeper of No. 7 Production Team--as an object for inhaling the new, some comrades declared: Young women will be married off sooner or later, and it does not pay to develop them because that is tantamount to doing work for others. The majority of comrades were of the opinion that this allegation was wrong.

For the purpose of removing the ideological obstacle to the development of women for admission into the Party, the Party branch committee first discussed the question of for whom Party work was actually developed and what criteria should be complied with in the development of new Party members. The majority of comrades were of the opinion that we developed new Party members for substantiating the strength of the Party organization of the brigade and to add new blood to our great glorious and correct Chinese Communist Party. Therefore, in working for the development of the Party, it was necessary to start from the interests of the Party and comply with the five requirements set by the Party Constitution for Party members. Such requirements could not be lowered nor could additional requirements be set. Those who thought that young women who met the requirements set for Party membership should not be admitted into the Party because they would be married away sooner or later were haunted by their slighting of women and departmentalist way of thinking. Party branch secretary Li Chin-ling also led people to study seriously Chairman Mao's teaching on strengthening the viewpoint of the whole and inspired them to look at the question from the whole situation of the revolution.

Through study and discussion, all unified their understanding: We must have the whole situation of the revolution in mind and overcome slighting women and the departmentalist way of thinking before we can carry out with greater consciousness the correct organizational line. After the comrades holding mistaken views raised their understanding, they also took the initiative in making self-criticism. Finally, all made a concrete analysis of Ch'en Ai-o's behavior in the three great revolutionary movements and unanimously agreed to take her as an object for inhaling the new.

After a period of training and observation, Ch'en Ai-o was admitted into the Party. Following this, the Party branch still went on helping and educating her. Ch'en Ai-o also registered fast progress in making conscious revolution and she was soon elected a member of the Party committee of the commune.

More than one year afterward, as Ch'en Ai-o was about to get married, she gradually relaxed in imposing demands on herself for a period of time. The Party branch paid great attention to this matter. Before she was married, a meeting of the Party branch was convened, and comrades made to-the-point criticisms of her and expressed the hope that at whatever time and in whatever

place, she ought to firmly bear in mind that she was a communist and impose strict demands on herself according to the criteria set for Party members. After her marriage, Ch'en Ai-o left for the P'inghsi Commune, and under the leadership of the Party organization there, she went on bringing the exemplary role of the communist into play. Not long afterward, she was elected to head the women members and to be a committee member of the Party branch.

Jen-min Jih-pao correspondent

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She Again Steps Forward in Big Strides

(Peking Jen-min Jih-pao, March 14, 1973)

In 1959, Liang Hsiu-ching of the Lungyen Brigade in Shunte hsien, Kwangtung province, gloriously joined the Chinese Communist Party. At the time, she was only 20 years old. Full of vigor and vitality, she led the broad masses to charge ahead and seize enemy positions in the three great revolutionary movements. People elected her to head the women members, and without saying anything, she braved the difficulties to forge ahead and worked with allout effort. The cadres and the broad masses had a high opinion of her.

Several years afterward, however, Liang Hsiu-ching gradually went downhill ideologically, and she was even loath to be a cadre. Comrades went to chat with her on a number of occasions, but she said: "I no longer can carry on because I have children to look after; I have not the strength to do as much as I wish." Some comrades showed their disappointment with her and grumbled: A woman is after all a woman. She is over-sentimental and cannot remain active for long. Let her be relieved. The Party branch thought that it was wrong to adopt this passive attitude.

In the thoroughoing campaign for criticizing revisionism and rectifying the style of work, the Party branch took pains to give her a course of ideological education. Party branch secretary Feng Ting-chia personally studied together with her Chairman Mao's comments on classes and class struggle, and made recollections and comparisons together with her. The woman cadre of the brigade also went of her own accord to chat with her. She told Liang Hsiu-ching her own experience in solving the contradiction between family burden and work, and encouraged her to clear the "family barrier" and carry on the revolution.

The painstaking assistance of comrades enabled Liang Hsiu-ching to raise her understanding. She declared: A communist must make revolution all one's life and can never give up halfway. The Party branch also helped her solve some practical difficulties. From then on, Liang Hsiu-ching stepped forward again in big strides. She studied with unflagging efforts Chairman Mao's writings, actively participated in revolutionary mass criticism and warmly served the poor and lower-middle peasants. Because army dependent Lü Tzu-ch'eng was sick and had difficulties in making ends meet, she recommended that the Party branch give him assistance, and walked more than ten li to the hospital to visit Lü. Not long ago, when the Party branch of the Lungyen Brigade was re-elected, she was elected a committee member of the Party branch.

Jen-min Jih-pao correspondent

* * *

Promote Such Responsible Spirit

--postscript--

(Peking Jen-min Jih-pao, March 14, 1973)

"Young women will be married away sooner or later and their training doesn't pay." "Women comrades are sissies and a drag, and they cannot play an important role." This reflects the way of thinking of some comrades who attach no significance to and are even reluctant to advocate the development of women Party members.

The Party branch of No. 7 Brigade of the Likang Commune was of the opinion that how to look at the question of whether or not something was worth doing reflected two different kinds of ideology and two different points of departure. Its members led the Party members to stand on Party spirit, start from Party interests, firmly adhere to Party principle and actively train and develop women Party members. After the development of such members, they went on to strengthen their education. This method of work adopted by the Party branch of No. 7 Brigade of the Likang Commune exhibits a high sense of responsibility toward the Party cause. What attitude should be adopted toward women Party members making slower progress because of heavy family burdens? The Party branch of the Lungyen Brigade used facts to show that the need was to give active assistance and not to make passive grumbling. Starting with raising the level of consciousness in the struggle in line, the members of this Party branch conducted painstaking and careful ideological work. They also helped such women solve their concrete difficulties, thus enabling a woman Party member who had dropped behind for a time to go on marching forward in big strides. The method of work adopted by the Party branch of the Lungyen Brigade also exhibits a high sense of responsibility toward the Party and comrades.

We advocate taking this highly responsible spirit toward the Party cause. With such spirit, it is possible to train with enthusiasm women Party members and women cadres and to patiently help them raise their level of consciousness in the struggle in line, thus enabling large numbers of women Party members and cadres to grow up rapidly.

* * *

How Do We Thoroughly Criticize Revisionism

by

the Party Branch of the "Incorruptible 6th Company" of the Wuhan Armed Force units

(Peking Jen-min Jih-pao, April 2, 1973)

The 1973 New Year's Day editorial of the two papers and one magazine of the Center pointed out: "In the new year, we must continue to grasp firmly and properly the task of prime importance--criticism of revisionism and rectification of the style of work." In order to properly practice criticism of revisionism, as we of the Party branch studied the New Year's Day editorial, we summed up the experiences and lessons drawn from criticism of revisionism at a previous stage and were unanimously of the opinion that under the leadership of the Party committee at a higher level, although our company unit had scored great achievements in criticism of revisionism, we had not given first place to such a task of prime importance as criticism of revisionism. Sometimes we coordinated it with other work, sometimes exercised a firm grip and sometimes relaxed the hold, thus affecting the thorough criticism of revisionism.

In light of this question, we further studied the fundamental line of the Party in the historical period of socialism. Chairman Mao taught us: "Socialist society covers a fairly long historical period. In the historical period of socialism, there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, and there is the danger of capitalist restoration." The line of swindlers like Liu Shao-ch'i was a counterrevolutionary revisionist line, and despite its diverse tactics and variable patterns, it was Right in essence in all cases. These swindlers vainly attempted to tamper with the fundamental line and policies of the Party throughout the historical period of socialism, to overthrow the dictatorship of the proletariat and to restore capitalism. For the sake of teaching the cadres to see clearly this essence, we adopted the method of class analysis and took stock of the "miserable lots" of the families of the cadres and fighters in the old society. The relatives of 30 comrades in the company had been murdered by imperialism and the reactionaries, sixty-seven families were forced to flee the famine and to beg for a living, eleven families were driven into selling their children, and some 101 families had to work as farmhands or casual laborers for the landlords. Fighter Liu Hsüeh produced things sent from home--a bamboo bowl that had been used by three generations for begging and a tattered cotton quilt that had been used for several decades, and told with anguish the sad story of how his grandfather died of persecution, how his uncle died of cold and how his two elder brothers died of hunger in the old society.

The profound course of education made people clearly see from class essence that swindlers like Liu Shao-ch'i were the representatives of the landlord-bourgeoisie, and whipped up their intense hate. The comrades declared that swindlers like Liu Shao-ch'i vainly attempted to build up once again the landlord-bourgeoisie to give us another round of sufferings. Should their

conspiracy come to pass, many heads would roll in the sand. The struggle of the revolutionary masses against them was a life-and-death struggle. Whether or not the campaign for criticizing revisionism and rectifying the style of work could be firmly and properly grasped was an important matter bearing on the destiny of the Party and the state, and we must carry this struggle through to the end.

With such understanding, we gave first place to this task of prime importance. Before work was carried out, we accurately drew a clear line of demarcation between the two lines and ascertained what was correct and what was wrong. In the course of work, we seriously examined to what depth revisionism had been criticized, and grasped the problems that had not been thoroughly criticized for continuation of criticism and repudiation. After work was completed, we examined the results of criticism of revisionism and summed up the experiences and lessons drawn. Criticism of revisionism was thus translated into a strong driving force that gave impetus to various kinds of work.

Chairman Mao taught: "When we look at a thing, we must first see its essence." After correctly orienting to the task of prime importance, we made further progress in the criticism of revisionism. At such time, if we did not distinguish the principal from the secondary and grasp the key point, the thorough criticism of revisionism would be affected. Practice told us that in order to thoroughly criticize politically and ideologically the essence of the counterrevolutionary revisionist line of swindlers like Liu Shao-ch'i, it was imperative to grasp its most important content and especially to criticize and repudiate repeatedly those undisguised and programmatic counterrevolutionary utterances and deeds before the vulnerable spot could be hit at and our consciousness in the struggle in line be raised.

Swindlers like Liu Shao-ch'i maliciously attacked the proletarian dictatorship in a vain attempt to change the fundamental line and policies of the Party for the historical period of socialism and transform the dictatorship of the proletariat into fascist dictatorship by the landlord-comprador-bourgeoisie. In the course of making criticism and repudiation, we organized everybody to study what Marx, Lenin and Chairman Mao wrote on class, class struggle and proletarian dictatorship, to visit the sites at which our class brothers were ruthlessly slaughtered by imperialism and the reactionaries, and also to conduct social investigation deeply in three factories and 25 production teams. The facts of the class struggle made everybody further understand the importance of consolidating the dictatorship of the proletariat. The fighters declared: The dictatorship of the proletariat is like clothing and food to us and we cannot for a moment part with it. The cadres and fighters raised their level of consciousness in the class struggle and struggle in line, and consciously stood on sentry in defense of proletarian dictatorship. Rain or shine, they feared not the rugged mountain paths, and at all times maintained a high degree of vigilance in patrolling and guarding their posts day and night.

Chairman Mao teaches: "Practice Marxism, and not revisionism; unite, and don't split; be open and aboveboard, and don't intrigue and conspire." This is the basic principle for drawing a clear line of demarcation between the

correct line and the erroneous line, the sharp weapon for criticizing and repudiating swindlers like Liu Shao-ch'i who practice revisionism, splits intrigue and conspiracy. We studied the line of unity and victory of the 9th Congress of the Party, and in correlation with the history of the struggle between the two lines within the Party and the history of the growth of our army to maturity, we discussed our army's glorious tradition of fighting in unity and seizing victory.

In the battle fought in defense of Yenan, because our army consistently adhered to Chairman Mao's proletarian revolutionary line, it greatly strengthened the strong ties of unity between the army and the government, the army and the people, officers and men, and fraternal units, and won one victory after another. On one occasion, while our company launched a main offensive against a piece of high ground on the hill southeast of Watzu Street, although there were only thirteen men left, we still consciously formed a fighting collective, directly attacked the command post of the bandit army together with fraternal units, and won a brilliant victory by killing Liu K'an, commander of the bandit army, and completely wiping out more than 20,000 men of the reorganized bandit army.

The vivid education of the revolutionary tradition made everybody see a further truth: In order to adhere firmly to the Marxist-Leninist line, it is imperative to promote properly revolutionary unity and to be open and aboveboard. On the other hand, the counterrevolutionary revisionist line of swindlers like Liu Shao-ch'i, necessarily has to form mountain strongholds, promote sectarianism, form sworn factions and advocate splits, and it necessarily has to feign compliance, say one thing and mean another, and intrigue and conspire. Through vigorously criticizing the essence of the revisionist line of swindlers like Liu Shao-ch'i, we have deepened our comprehension of the three basic principles put forward by Chairman Mao and strengthened our consciousness in implementing the line of unity and victory of the 9th Congress of the Party.

How to analyze and appraise the situation has always been an important question of the struggle between the two lines. Swindlers like Liu Shao-ch'i called black white, painted the excellent situation as a mass of pitch darkness, smeared and attacked the socialist system and obliterated the victory of the great proletarian cultural revolution in a vain attempt to clear the way for them to restore capitalism. In the light of these fallacies, we adopted diverse means to conduct education on the situation. No matter where we stayed or went, we organized the armed force units to conduct visits and social investigations. The concrete facts pertaining to the development of industrial and agricultural production and the incessant improvement of the living standards of the people seen and heard by the cadres and fighters with their own eyes and ears laid bare the rumors and slanders spread by swindlers like Liu Shao-ch'i, enabled them to see more clearly the excellent situation and the great fruits borne by the great proletarian cultural revolution, and greatly inspired their fighting spirit.

Swindlers like Liu Shao-ch'i repudiated the role of the masses and social practice, and talked at length about "genius" in a vain attempt to substitute idealist transcendentalism for the materialist theory of knowledge. For the purpose of overcoming the enemy theoretically, we seriously studied Chairman Mao's "On Practice" and other brilliant works, and taught the materialist theory

of knowledge. Everybody clearly learned that man's knowledge and ability are not inborn but are acquired after birth through the practice of the three great revolutionary movements. Idealist transcendentalism and the reactionary fallacy of heroes are the makers of history advocated by swindlers like Liu Shao-ch'i are their counterrevolutionary theoretical program for serving the restoration of capitalism. Through criticism and repudiation, we have gradually distinguished what is materialism and what is idealism and are more capable of making conscious application of the materialist theory of reflection to guide practice in work.

In order to criticize and repudiate the essence of the revisionist line of swindlers like Liu Shao-ch'i, it is essential to arouse the masses to the full extent. When criticism of revisionism began, we organized some comrades with higher theoretical and cultural level, provided them with time for making necessary preparations and gave them assistance and guidance. Because they studied and scrutinized things with greater thoroughness and were in a better position to make criticism, they gave people greater enlightenment and played the guiding role. However, the majority of comrades did not study and scrutinize things adequately, and their criticism lacked thoroughness. Some comrades even thought: "Criticism of revisionism has to be done by 'junior experts.' As our level is low, it will do for us to listen." At the time, we reviewed Chairman Mao's teaching on "launching mass movements on a large scale, and came to understand that in order to thoroughly criticize revisionism, it would not do to rely on only a few people, and it was imperative to arouse the masses by means of general mobilization, otherwise things would be done coolly and quietly. Besides utilizing broadcasting, blackboard posters, special columns for mass criticism, on-the-spot meetings for making criticism and repudiation, meetings for exchange of experiences, and other media, we also conducted with great thoroughness and care ideological mobilization, and organized full-time personnel to assist and guide comrades with a low cultural level.

Pig-breeding fighter Su Yü-sheng had a deeper understanding because he correlated reading with practice and strove to transform his world outlook. Because he personally tasted scores of wild herbs and selected from among them 28 kinds of non-poisonous and palatable herbs for use as pig-feed, his 46 head of pigs were properly fed. When he criticized and repudiated the reactionary fallacies of swindlers like Liu Shao-ch'i, he had this to say: The transformation of world outlook is at no time alienated from the practice of the three great revolutionary movements, from Marxism-Leninism-Mao Tsetung thought. The so-called "eruption of revolution deep in the soul" advocated by swindlers like Liu Shao-ch'i is simon-pure idealist transcendentalism. Their object is to let the bourgeois world outlook spread freely and to occupy ideological positions for the restoration of capitalism. What Su Yü-sheng said taught everybody a profound lesson and played a better role in furthering the criticism of revisionism.

In the course of thoroughly criticizing revisionism, we used reading to guide criticism of revisionism and criticism of revisionism to promote reading. Over the course of one year, the cadres and fighters have finished reading "The Manifesto of the Communist Party," "The State and Revolution,"

"About Marx," "About Marx and Engels" and "About Lenin." More than half of the comrades have finished reading the four volumes of Selected Works of Mao Tsetung. From the critiques of various kinds of reactionary socialism by Marx and Lenin, it is clear to all whether or not we represent the interests of the proletariat, advocate the abolition of private ownership and the enforcement of public ownership, practice class struggle and revolution by violent means, or set up the dictatorship of the proletariat draws a dividing line between genuine and sham socialist principles. Because of this, in sympathy with the continued progress made in reading, continued progress is also made in the criticism of the revisionist line of swindlers like Liu Shao-ch'i, and the consciousness of the cadres and fighters in the class struggle and struggle in line and their ability to distinguish between genuine and sham Marxism is also continuously raised.

Although our company has reaped much in the criticism of revisionism, this is still a far cry from the requirement of the revolutionary struggle, and reading, criticism, practice and knowledge must be repeated time and again. We "must still fight with unflagging efforts."

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Effectively Strengthen the Leadership, Firmly Grasp the General Orientation of the Struggle

(Peking Jen-min Jih-pao, April 2, 1972)

The leading members of the CPC Chenchiang Municipal Committee studied over and over again Chairman Mao's series of important instructions concerning criticism of revisionism and rectification of the style of work and the relevant documents, seriously studied the New Year's Day editorial of the two papers and one magazine of the Center, and further learned that criticism of revisionism and rectification of the style of work constituted a task of prime importance for our Party. Persistence in this struggle is of great strategic significance to defending and developing the fruit of victory of the great proletarian cultural revolution, consolidating the dictatorship of the proletariat, guarding against capitalist restoration and building socialism. Because of this, the municipal committee effectively strengthened its leadership by giving first place to this task of prime importance, and its leading members went separately deep into the basic level to conduct investigations and studies, to discover and opportunely solve problems, and to sum up and popularize the advanced and model experiences.

Early this year, some leading cadres of the Chenchiang Pharmaceutical Laboratory slackened for a while the pace of making thoroughgoing criticism of revisionism and were anxious to solve the question of laxity in organizational discipline on the part of some persons among the masses. The responsible comrade of the municipal committee who stayed at a selected spot in this plant helped the leading members of the Party branch study and comprehend the spirit of the New Year's Day editorial of the two papers and one magazine of the Center, and made them clearly understand that in criticism of revisionism and rectification of the style of work, revisionism should be criticized first and the style of work should be rectified next. Criticism of revisionism was for solving the question of contradiction between the enemy and ourselves, while the rectification of the style of work was for solving the question of contradictions among the people. Because the two types of contradictions were different by nature, the methods for solving them were also different. Right now, the contradiction between the enemy and ourselves should first be solved and this called for firmly and properly grasping criticism of revisionism. Only by properly grasping criticism of revisionism could major questions of right and wrong in line be distinguished. On this basis, it would be easier to solve the contradictions among the people. Therefore, the Party branch mobilized the cadres and the masses to aim the spearhead of criticism and repudiation at swindlers like Liu Shao-ch'i and to thoroughly expose and energetically criticize their counterrevolutionary crimes and the essence of the revisionist line, thus grasping the general orientation of the struggle. On the question of the exhibition of relative laxity in organizational discipline by the minority of the masses, it persisted in conducting positive education and penetrating and careful ideological and political work for strengthening their consciousness in abiding by revolutionary discipline. This led to the healthy development of the movement for criticizing revisionism and rectifying the style of work in the whole plant and further aroused the enthusiasm of the workers. In February this year, this plant overfulfilled the state plans by 14 percent.

In the course of leading the campaign for criticizing revisionism and rectifying the style of work, the Chenchiang Municipal Committee conscientiously summed up and popularized the advanced experiences among the masses and incessantly penetrated deeper into the campaign. When members of the 4th squad of the metal workshop of the Linchi Plant criticized and repudiated the "theory of genius" advocated by swindlers like Liu Shao-ch'i, they spoke with high enthusiasm. For the purpose of making criticism and repudiation with greater thoroughness, the leaders of the plant later went deep into the squad units, and studied together with the workers the Party's fundamental line in the socialist period and Chairman Mao's relevant instructions. It became clear to them that it was an idealist concept of history for swindlers like Liu Shao-ch'i who were alienated from the masses and practice and from the correct line of the Party to talk at length about "genius" and to describe man's knowledge and ability as inborn. The object of swindlers like Liu Shao-ch'i in talking at length about "genius" was to create public opinion for them to usurp power from the Party and restore capitalism, and this was their counterrevolutionary theoretical program. The municipal committee summed up for popularization at different times the experiences in criticism of revisionism and rectification of the style of work of this plant, the Chenchiang Shipyard, the Chenchiang Railroad Quarry Plant, the Szuhsü Brigade of the Chinshan Horticultural Farm, the Limin Drugstore and other units, thus further promoting the campaign for criticizing revisionism and rectifying the style of work in the whole municipality.

"Our struggle needs Marxism." In the course of criticizing revisionism and rectifying the style of work, the leading members of the Chenchiang Municipal Committee further realized that in order to thoroughly criticize revisionism, the key lay in reading and studying seriously. They therefore combined reading and study with criticism of revisionism and rectification of the style of work, and raised theoretical knowledge of Marxism through criticizing revisionism. In the last twelve months, the municipal committee and the various bureaus and districts also ran reading classes for training backbone elements in study and giving impetus to the development of the mass movement for studying Marxism-Leninism-Mao Tsetung thought in the whole municipality.

Jen-min Jih-pao correspondent

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Correctly Deal with the Question of Joining the Party

(Peking Jen-min Jih-pao, April 2, 1973)

Change of Environment or Change of Ideology?

After I took up educational work in 1963, I had applied five times for Party membership without success. I often complained that it was unlucky to be a teacher, otherwise I would have joined the Party along ago. In 1970, the organization assigned me work at the hsien revolutionary committee. I was very pleased because I felt that once I worked in a leading organ, I would be close to the boss and have good conditions for conducting study, and the question of my joining the Party would also be easy to solve. After the lapse of two years, however, the question of Party membership was still not solved. I then thought that if I were still with the commune, I might be better off. I was looked upon as a teacher of better standing among the teaching staff of my commune, and I might have joined the Party already in these two years.

Was it due to the objective conditions being unfavorable or to my subjective efforts being inadequate that I was unable to join the Party? Not long afterward, the organ conducted education in line, and I studied again and again Chairman Mao's teaching, "Whether or not the line is correct ideologically and politically determines everything." I made an analysis of self and felt that this was mainly due to my incorrect way of thinking. First I only emphasized the objective conditions but neglected to make subjective efforts. I just complained that the organization did not foster me, but did not examine whether or not my motive for joining the Party was correct. Second, I did not look at myself by dividing one into two. Because I thought that I came from a family of good standing and my father was also a revolutionary cadre, I had on my back the burden of "born red." Because of this, I was bound to sink into thoughtlessness, become conservative, and be slack in ideological transformation. Having learned a lesson, I imposed strict demands on myself, ceaselessly tried to orient correctly my motive in wanting to join the Party, transformed my world outlook with unflagging efforts, and strove to join the Chinese Communist Party at an early date.

Chang Yu
of the CYL P'ienkuan Hsien Committee,
Shansi Province

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The Idea of "Maintaining Harmony All Round" Is Undesirable

In the past, I had the erroneous idea that if I wanted to join the Party, I must first maintain good relations with the Party members and the masses. Otherwise, the Party members would not vote for me by a show of hands and the masses would complain. For the sake of maintaining good relations with other people, I even resigned myself to erroneous ideas and deeds.

When our unit discussed the development of Party members, many comrades said that I did not take up the weapon of criticism and self-criticism, did not adhere to principle and was not qualified to be a Party member. I was greatly shocked.

Why was I unable to pass the test although I had not offended anyone? After studying things over and over again with the concrete assistance of the Party organization, I realized that instead of advocating revolutionary unity, I took the unprincipled stand of "maintaining harmony all round." A communist should regard revolutionary interests as of prime importance in life and dare to wage active ideological struggle against erroneous ideas and deeds. After knowing this truth, I continuously used the weapon of criticism and self-criticism to wage struggle against all undesirable tendencies and quickly overcame my own shortcomings. Not long ago, I gloriously joined the Chinese Communist Party.

Wang Tzu-liang,
a clerk of a certain PLA unit

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Strive To Join the Party Ideologically

After I joined the colors in 1968, I had applied for Party membership on three different occasions, but the Party organization rejected my application on each occasion. I thought: Speaking of progress, I joined the Communist Youth League not long after I joined the colors, and was later appointed as squad leader. Speaking of work, I also was not backward in any respect. Why was I denied Party membership? The Party organization was really beyond my reach! At this juncture, Comrade Yueh Te-chang, secretary to the Party branch and political officer came to chat with me. He said: "A communist cannot merely bury himself in work, and it is more important for him to raise his consciousness in the class struggle, the struggle in line and the continuation of the revolution. Otherwise, how can he lead the revolutionary masses to fight against the class enemy?" After this conversation, I recalled what I went through in my endeavor to join the Party, and gradually realized that Party membership was not beyond my reach. Actually I had lowered the qualifications set for Party membership and thought that as long as I had fulfilled the tasks assigned me by the higher level, I was qualified to become a Party member.

Not long ago, a fighter who joined the colors two years later than I was granted Party membership. I compared myself with him, and felt that he transformed his world outlook with greater resolve and his qualifications were higher than mine. He was an illiterate when he joined the colors. But he read assiduously, and no matter how busy he was in production or training, he persevered in reading with consistent and untiring efforts. He actively made criticism, stood firm on principle and united as one with his comrades. These strong points of his were precisely my shortcomings. Through contrast, I came to understand further that whether or not a person could strictly comply with the requirements set for communists and painstakingly transform his world outlook held the key to Party membership.

Having discovered the problem,I was able to pinpoint the orientation of my efforts. I resolved to act in accordance with the requirements set for communists, and strove to join the Party ideologically.

Yang Ch'i-an,
Squad leader of a certain PLA unit

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Bring into Play the Exemplary Vanguard Role of Party Members

by

the Party Group of the "Mao Tsetung" Locomotive Unit of the Peking Railroad Bureau

(Peking Jen-min Jih-pao April 2, 1973)

The Party is the vanguard organization of the proletariat. For the sake of bringing into full play the exemplary vanguard role of the communists, our Party group has--after the 9th Congress of the Party and especially the Second Plenum of the 9th CPC Central Committee--kept a close watch over the practice of reading and study by Party members.

Seeing that a section of comrades have inadequate understanding and muddled ideas concerning study, we have organized the study and serious discussion of the five requirements which communists must comply with according to the Party Constitution. Everybody deeply understands that perseverance in reading and studying books by Marx, Lenin and Chairman Mao is the prime task of a communist. In order to practice Marxism, it is essential to understand Marxism. Without such understanding through study, it is not possible to talk about waging struggle against revisionism and bourgeois ideas of all descriptions and to bring into play the exemplary vanguard role of the communists. Engine driver Kuo Yang-fu had the lowest cultural level in our group. Although he took more than one job and was very busy, he always persevered in assiduous study. In the summer of last year, the group made arrangements for studying "The Manifesto of the Communist Party." Old Kuo often studied deep into the night despite the very hot weather. In the course of study, he grasped the basic viewpoints and asked himself a number of whys, and he tried to deepen his understanding in correlation with the various struggles in line within the Party. Inspired by him, the comrades of the whole group constantly rose early and went to bed late and insisted on conducting private study in their spare time in order to learn a bit more and better.

For the sake of bringing into full play the exemplary vanguard role of the Party members, we also continuously educated the Party members in the far-reaching goal of communism in correlation with the ideological realities. For example, some comrades thought for a time that as long as the trains were run without accidents, the exemplary role of the Party members had been brought into play. In light of this kind of thinking, we started a discussion on the topic of how could a task be described as fulfilled. We further realized that communists must correlate their own work with the realization of communism. We cannot be content with the achievements already attained, but must bear the whole situation of the revolution in mind and strive to take up heavy revolutionary loads in the course of grasping the revolution and promoting production. From then on, the Party members took the lead in taking up heavier tasks. We held that the driving of slow-moving trains was for aiding and supporting agricultural production and we took the initiative in helping the stations speed up loading and unloading. We felt that the driving of extension freight trains marked the rapid development of national

construction, and even though we were required to work harder, we were also very pleased.

The Party members are also required to play the exemplary vanguard role of improving solidarity and leading the masses forward. In conformity with Chairman Mao's instruction that communists should "set an exemple in political work," we mobilized the Party members to conduct ideological work for the masses. An assistant engine driver hoped for a time that he could be assigned work near his home at Shihchiachuang, and his mentality became rather sluggish. The Party group sent people to Shihchiachuang to work on his mother and wife on the one hand, and on the other hand, it sent Party members to talk to him and study together with him "In Memory of Norman Bethune" so as to make him understand that when dealing with something, one should not think first of self but should submit to the needs of the revolution. From then on, he heightened his revolutionary spirit and devoted his whole heart to work. Recently, he glorious joined the Chinese Communist Party.

As we are in a mobile and decentralized state, we have set up and strengthened the system of Party life, and brought the exemplary vanguard role of the Party members into better play. Besides attending the general meetings of the Party branch periodically, we insisted on convening a group meeting once a month. During the campaign for criticizing revisionism and rectifying the style of work, the Party branch required the Party group to grasp properly the task of prime importance such as criticism of revisionism and rectification of the style of work and to impose concrete demands on the Party members. For the purpose of implementing the resolutions of the Party branch, we convened Party group meetings and opportunely unified thinking. For the purpose of walking ahead in the study of documents, we came early and left late in order to squeeze out time for study purposes. At the time of criticizing and repudiating swindlers like Liu Shao-ch'i, the Party members took the lead in charging ahead and taking enemy positions, thus leading the way for the masses.

The organizational life guarantees the acceptance of the supervision and inspection of the organization, the practice of criticism and self-criticism and the overcoming of various non-proletarian ideas by the Party members. All of us, from the leaders to the Party members, conscientiously take part in the organizational life of the Party, and the Party members have an ever stronger sense of organization. On one occasion, a Party member went home to visit his relatives and came back one day late. Although he orally admitted his mistake at a group meeting, he had not a deep enough understanding of the seriousness of the question. His comrades sincerely pointed out to him the danger of violation of discipline to the Party cause. From then on, this comrade strengthened his sense of discipline and was in a better position to play an exemplary role.

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The New Look of a Veteran Secretary

(Peking Jen-min Jih-pao April 9, 1973)

Party committee secretary Yao Ch'ang-lin of the electro-mechanical plant of the Penchi Iron and Steel Company was already the Party committee secretary of this plant prior to the great proletarian cultural revolution. Although the same person now holds the same job as he held in the past, yet having been steeled by the great proletarian cultural revolution, his ideological outlook has undergone pronounced changes.

The new look of Yao Ch'ang-lin is saliently expressed by his assuming the look of an ordinary worker everywhere and maintaining close contacts with the masses. In the past few years, he had not a permanent office to work in. All comrades declared: "All workshops and the more than one hundred production squad units in our plant are the offices of the veteran secretary." In the spring of last year, his comrades thought of ways to vacate an office for him, but Yao Ch'ang-lin said: "I have to go among the masses to implement Chairman Mao's revolutionary line. How can I stay in the office all the time? Since we are rather short of rooms, let this room be taken up by some comrades handling routine business!"

In the summer of 1971, it rained continuously for a number of days in succession. During the period, Yao Ch'ang-lin had to go to an organ at a higher level to attend meeting every day, and the comrades of the general service unit decided to issue him a raincoat. But Old Yao asked: "Are all workers issued raincoats?" The reply was: "Only the leaders are taken care of."

The remark "only the leaders are taken care of" at once aroused Yao Ch'ang-lin's vigilance. Prior to the great cultural revolution, because his level of consciousness in the struggle in line was not high, he asked for some special treatment, and from then on he began to cut himself off from the masses, gradually deviated from Chairman Mao's revolutionary line and committed mistakes. When he thought up to this point, he said sincerely: "It is in conformity with the division of work that the workers are required to attend to their work and I am required to attend meetings. Why should I be accorded extraordinary treatment? We cannot show only concern for personal comfort without caring for the well-being of the masses as we did in the past!" The comrade who brought him the raincoat could do nothing else but to take back the raincoat.

Yao Ch'ang-lin lived in the residential quarters for workers at Ts'ait'un. For the convenience of his work, the higher level and his comrades found for him a dormitory closer to his place of work, and notified him to move there. Yao Ch'ang-lin declined saying: "I am accustomed to living together with the workers, and furthermore, many comrades are more urgently in need of new quarters than I." He offered the new dormitory to a comrade who urgently needed it.

Yao Ch'ang-lin constantly went to discuss things with the masses. Over the course of several years, he had asked more than thirty veteran workers to serve as his staff officers. In the process of transforming

the Pench'i Iron and Steel Company, the plant was assigned the task of making the great shell--a key part of the No. 5 blast furnace. This part had to be cast with thirty tons of molten steel, but at the time the plant had only two units of electric furnaces which could smelt only eight tons of molten steel in one operation. Because of this, someone shook his head and said: "The use of two units of small electric furnaces to cast a 30-ton great shell in one operation is as difficult as to make a toad swallow an elephant." Could he be beaten by difficulties? After asking some veteran workers for advice, Yao Ch'ang-lin rushed to the steel casting workshop. On the one hand, he told the masses the importance of the completion of the great shell to the transformation of the Pench'i Iron and Steel Company and to speeding up the construction of the iron and steel industry. On the other hand, he discussed the dialectical relationship between "the big and the small" to strengthen the confidence of the broad masses of workers, cadres and technicians in overcoming difficulties. The workers agreed to take up the task of casting the great shell. Yao Ch'ang-lin also resorted to repetition of practice together with the workers, adopted such measures as "thin furnace wall, small furnace door, deep furnace bottom and high furnace dome," used two units of electric furnaces with a combined capacity for eight tons to cast in one operation the 30-ton heavy part, and delivered the great shell to the worksite ahead of schedule.

Jen-min Jih-pao correspondent

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A Candid Person

(Peking Jen-min Jih-pao April 9, 1973)

Party branch secretary Hsü Ching-shu of the Party branch of the Houboyü Brigade, Wuch'ing hsien, Hopei province has worked as a cadre for fifteen years. Having been steeled by the great proletarian cultural revolution, he was elected as secretary to the Party branch of the brigade and vice-chairman of the hsien revolutionary committee.

Everybody rejoiced at Hsü Ching-shu's progress. But those who had spoken against and criticized Hsü Ching-shu during the great cultural revolution were afraid that he would "make things difficult" for them. A young man named Chou Shun was the most outspoken one against him then as he was at ordinary times. Many of his complaints were correct, but some of them had been proved to be not in agreement with realities. He thought that since Hsü Ching-shu had been re-elected secretary to the Party branch and was also a member of the hsien committee, the latter surely would find fault with him. Therefore, whenever he saw Hsü Ching-shu, he always felt ill at ease. He wanted to go to him to explain things but was afraid that he would not be forgiven. For a time he was very unhappy.

When Hsü Ching-shu discovered this, he put himself on guard. He reminded himself that he certainly must deal correctly with those people who had criticized him during the great cultural revolution. He analyzed the criticisms of the masses item by item, and discovered from them his own weaknesses, shortcomings and mistakes. He also realized that the masses who dared to criticize him actively cherished and trusted the cadres and showed a high sense of responsibility toward the Party cause. As a Party member and cadre, he only had the obligation to protect such enthusiasm by the masses but not the right to smother it. He went to chat with Young Chou again and again, made a self-examination of his past mistakes before the latter, and commended the latter for his spirit in boldly making known his views. Young Chou hurriedly said: "Don't bring up again things of the past. I had not seriously investigated certain matters and 'misfired' at you. I am thinking of making a self-examination before you." Hsü Ching-shu said: "No, you had done the right thing in the past. Your daring to criticize my shortcomings and mistakes showed your faith in and concern for me as well as your serious sense of responsibility toward Party work. It doesn't matter for you to 'misfire' occasionally, and it would be very nice if one of the three shots fired hits the mark. It is hoped that hereafter you will criticize my shortcomings and mistakes without standing on ceremony as you did in the past." Hearing what the Party branch secretary said, Young Chou was relieved, and was full of enthusiasm once again.

After that, regardless of how Young Chou looked at something, he readily acquainted Hsü Ching-shu with what the masses said. Hsü Ching-shu also continuously helped Young Chou make progress. Not long afterward, Young Chou joined the Communist Youth League and also served as deputy secretary to the YCL branch of the brigade. Seeing that Hsü Ching-shu was so open-minded toward mass criticism, the cadres and the masses were more than happy to bare their minds to him. It is really that "loess can be turned

into gold when the cadres and the masses are of one mind." Under the leadership of the Party branch, the Houhoyü Brigade has now become an advanced model in learning from Tachai in agriculture in the whole hsien.

Jen-min Jih-pao correspondent

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He Works with Greater Firmness

(Peking Jen-min Jih-pao April 9, 1973)

Party branch secretary P'u Fa of the K'ochü Brigade, Laochuang Commune, Hsingp'ing hsien, Yunnan, is a veteran cadre who had grown to maturity during the agrarian reform. Steeled by more than twenty years of struggle and especially by the stormy great proletarian cultural revolution, he has become stronger. Guided by Chairman Mao's revolutionary line, he is leading the masses to make each step leave a footprint in the march forward.

The K'ochü Brigade is a place of mixed inhabitation by the Yi, Shansu and Han nationalities. The mountains are high, the streams are deep, the climate is ever-changing, the soil is poor and the commune members are scattered there. Leading the masses to wage hard struggle over twenty years as in one day, P'u Fa has transformed the poverty-stricken K'ochü of old days into a prosperous socialist new mountain village. On the revolutionary journey, however, P'u Fa also had slipped.

That took place before the great cultural revolution. One year, the higher level called for the popularization of a superior species of paddy rice. Without conducting investigations and studies and discussing things with the masses, P'u Fa merely depended on his good intentions and introduced at one stroke a superior species of non-glutinous rice for planting on more than 80 percent of the farmland. Because the period of daylight was short, the temperature was low, the soil was poor and the fertilizer was inadequate in the locality, output declined, and the masses loudly voiced their disapproval. During the great cultural revolution, the masses criticized him once again on this question.

Year before last, the higher level again called for the popularization of superior species and rational close planting. P'u Fa actively took up such work. At the time, someone asked him: You had committed a mistake on this question in the past and had been criticized during the great cultural revolution. Now you recommend the superior species once again and also call for close planting. Aren't you afraid of taking the blame again? P'u Fa laughed and said: "We cannot give up food for fear of choking! I committed mistakes in the past not because there was anything wrong in the superior species recommended, but because I lacked the spirit of seeking truth from facts and did not discuss things with the masses in the process of recommending the superior species. It was most correct for the masses to criticize my mistakes during the great cultural revolution. A communist should adopt the attitude of standing firm on truth and correcting mistakes for the revolution. It is individualism to worry about personal gains and losses if we dare not even stand firm on what is correct for fear of making mistakes!" Thereafter, he experimented with the close planting of new species in different types of fields in the brigade. Through diverse experiments, he got hold of first hand information, gained a deeper understanding of the "superior species" and grasped direct experience in the extension of superior species. Last year, the K'ochü brigade successfully popularized a number of superior species of its own and other places, and

through the practice of rational close planting, a bumper grain harvest was reaped, and the aggregate output was 22 percent higher than 1971.

P'u Fa further summed up experience from this and realized that because there were plenty of subjective idealist ideas in his mind in the past, he did the wrong things despite his good intention. Now, so long as he firmly adhered to the materialist theory of reflection and carried forward the work style of seeking truth from facts, a good job could be done.

Having raised his ideological understanding, P'u Fa acted with greater consciousness. Early in the winter of last year, the higher level convened a conference for cadres at three levels to arrange farm capital construction work. All places were asked to fight a battle of annihilation with concentrated strength and to reclaim land where land could be reclaimed. P'u Fa did not thoughtlessly carry out the instructions of the higher level, but first tried seriously to comprehend their spirit. He then consulted with the cadres and the commune members and started a general discussion. He also made known his own way of thinking to other people. Finally, all were unanimously of the opinion that since land was widely distributed in the place and the different production teams were far away from each other, it was not suitable to wage battle with an army corps, and it was essential to adapt the working method to the local conditions by taking the production team as the unit and going to the river valley zone lying below the reservoirs, dams and ponds to transform the high-yield fields that were guaranteed of harvest in times of drought and waterlogging. The enthusiasm of all was aroused because the plan was in correspondence with the actual conditions. After a bitter fight that lasted almost two months, the whole brigade reclaimed more than 70 mow of level terraced fields of the Tachai type, thus laying down the foundation for winning another bumper harvest in agriculture this year.

Jen-min Jih-pao correspondent

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It Is Pleasing To See the Veterans Composing New Biographies

by

T'ang Sheng-p'ing (唐生平)

(Peking Jen-min Jih-pao April 9, 1973)

"The New Look of a Veteran Secretary" and the two other short reports are similar in content, but they use different profiles to reflect the new look and posture of the veteran cadres who have been steeled by the great proletarian cultural revolution.

Comrade Yao Ch'ang-lin assumed the posture of an ordinary worker in every respect. He maintained close contacts with the masses and courteously declined the care extended him. In contrast with how things stood prior to the great cultural revolution when he began to alienate himself from the masses and gradually deviated from Chairman's revolutionary line due to his asking for certain special treatment, this was a different kind of bearing.

Comrade Hsü Ching-shu detected from mass criticism the responsible spirit of the masses toward the revolutionary cause of the proletariat. He also saw his own weaknesses, shortcomings and mistakes, and appreciated the masses' concern for and faith in him. Because he adopted a correct attitude toward mass criticism, the unity of the new and old cadres was further strengthened.

Comrade P'u Fa did not develop the negative mood of "once bitten, twice shy" because he had been criticized in the great cultural revolution. Instead, he drew political nourishment from mass criticism, correctly summed up his experiences and lessons, and took firmer steps to make a success of work with redoubled effort.

These three comrades have one salient point in common. Baptized by the battle of the great cultural revolution, they have ideologically discarded many things, but have acquired many more.

What are the things they have discarded? These three short reports do not put them down in black and white, but they can be read between the lines. The things they have discarded are the old style of work that leads to alienation from the masses and advocates special treatment; the subjective idealist things that are not true to fact and are not based on investigation and study; the old way of thinking that is unable to tolerate dissent and make self-criticism in real earnest. In short, they have discarded "like a pair of wornout shoes" the old ideas and style of work that should be discarded.

What have they acquired? The new posture of behaving like an ordinary worker in every way and maintaining close contacts with the masses; consciousness in linking theory with reality and discussing all things with the masses; modesty and prudence, and the revolutionary style of listening to what the masses say and imposing strict demands on themselves. In short,

the "treasures" they have acquired are the new ideas and the new style of work which they should possess.

The most essential characteristics of this new look are that they are capable of adopting a correct attitude toward the masses and the mass movement and of transforming "faith in self" into "faith in the masses." Because of this, they are vigorous and energetic, stronger though old. They have washed away the bureaucratic practices and raised their level of consciousness in the struggle in line and in the continuation of the revolution.

The pleasing new look originates from Chairman Mao's great teachings, and the veteran cadres deeply appreciate that this great proletarian cultural revolution "is completely essential and extremely timely." They have accumulated rich experience through the practice of protracted revolution, and their wisdom and ability are shining with a new luster after the baptism of the battle of the great cultural revolution. The new look of the broad masses of old cadres has given the fallacies of swindlers like Liu Shao-ch'i, for smearing the old cadres, a resounding box on the ear.

It is pleasing to see the veterans composing new biographies. The broad masses of old cadres are assuming a new posture and advancing hand in hand with the broad masses of new cadres to perform new meritorious service for the revolutionary cause of the proletariat under the guidance of Chairman Mao's proletarian revolutionary line.

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Train CYL Cadres with Words and Deeds

(Peking Jen-min Jih-pao, April 9, 1973)

In accordance with Chairman Mao's instruction, "Be concerned with the upbringing of the younger generation," the Party committees at all levels of the Shaoyang administrative district in Hunan have given the CYL cadres a thorough course of education in line. Last year, the district committee trained 1,009 CYL cadres at different levels through operating three training classes in the May 7 Cadre School. The training classes organized their students to study a series of brilliant discourses by Marx, Engels, Stalin and Chairman Mao on the question of youth and CYL building, and to expose, criticize and repudiate the crimes of swindlers like Liu Shao-ch'i in interfering with Chairman Mao's proletarian line in CYL building and corrupting and poisoning the youth and teenage youth. The leading responsible comrades of the district committee taught the CYL cadres the history of the struggle between the two lines within the Party, and some leading comrades who had conducted CYL work in the past taught the history of the struggle between the two lines in CYL building and related their own understanding in CYL work. Under the unified arrangements of Party committees at different levels, the hsien (municipalities), ch'ü, communes and factories and mines also ran such training classes. Through study, CYL cadres at all levels have raised their consciousness in implementing Chairman Mao's proletarian line in CYL building and treasured the more CYL work.

The first and second helmsmen of the Party committees at various levels in Shaoyang administrative district have realized from their own process of growth to maturity and progress that in order to enable this group of young cadres to enhance their ability and learn to do CYL work, it is imperative to pass on the good ideas and style of work by words and deeds.

Deputy secretary Chao Po-tung of the CYL committee of Shaotung hsien is a young cadre selected from among the workers. At first, he was afraid that he would not be equal to the task. The leading comrades of the hsien committee went to chat with him on a number of occasions. They acquainted him with the sincere hope pinned by Chairman Mao and the Party on the younger generation, encouraged him to work boldly, told him to go with several comrades with experience in rural basic-level work to stay at a selected spot in a brigade, and held him responsible for work at that spot. In order to help Young Chao work properly at the spot, the hsien committee created conditions in all fields for him to develop work. Deputy secretary Yüeh Ch'ang-fa of the hsien committee came to this spot on a number of occasions to study work together with him and give concrete guidance. The solicitude of the hsien committee gave Young Chao confidence in properly carrying out his work. With the help of veteran comrades, Young Chao and others took the campaign for criticizing revisionism and rectifying the style of work as the key link, and in accordance with the ideological realities of the CYL members and young people, they persevered in conducting CYL classes. They organized a youth shock brigade to reclaim waste land and operate horticultural farms, thus bringing into play the role of young people and CYL members in the three great revolutionary movements and giving impetus to the movement for learning from Tachai in agriculture in this brigade.

In the process of leading by words and deeds, the first and second helmsmen of Party committees at various levels paid attention to leading the CYL cadres to draw a clear line of demarcation between the two CYL building lines and to raising the level of consciousness in carrying out Chairman Mao's proletarian revolutionary line and policies. District committee secretary Tseng Hsiang-ch'ien of the Shuimiao administrative district in Hsinning hsien led deputy secretary Hsia Yün-chiang of the district committee to stay at a selected spot in the Chinlien Brigade. There was in this brigade a woman who actively sought progress and could be properly educated. Some people suggested that she should be trained for CYL membership. Young Hsia had at that time no adequate understanding in the implementation of the policy pertaining to children who could be properly educated, and he did not advocate her development. Tseng Hsiang-ch'ien thereupon acquainted Young Hsia with the political behavior of the youth in question, related the experiences and lessons he had acquired and learned in the course of carrying out the policies of the Party, and told Young Hsia to go to the youth's production team to find out the facts. Young Hsia saw with his own eyes that the youth in question gave a good account of herself in breeding pigs for the collective. He recognized that the CYL organization should warmly welcome the progress of this youth, unite all youths that could be united, and do everything possible to transform the negative factors into positive factors. Trained and educated by the CYL organization, the youth in question was admitted into the CYL, and was at the same time elected as a representative to attend the CYL representative conference of the hsien. This episode greatly startled other children who could be properly educated and strengthened their confidence and determination in making progress. Hsiao Yün-chiang summed up this experience and called on other basic-level CYL organizations to give stronger political and ideological education to the children who could be properly educated.

The first and second helmsmen of the Party committees at various levels also paid attention to helping CYL cadres correctly handle the relationship between central work and CYL work. Deputy secretary She Jen-yin of the CYL committee of the Hsiaonan Commune in Hsinshao hsien was responsible for leading the CYL members and young people of the whole commune to promote scientific farming. He worked with high enthusiasm but was lacking in methods, and he often abandoned CYL work when he took up central work. As Party committee secretary Chiang Lin stayed at a selected spot to conduct central work in a brigade, he gave the CYL members and young people a course of education in line and aroused their revolutionary enthusiasm. The high-yield experimental plots were well planted and in that year, the yield of early rice amounted to 1,000 catties per mow. He took the initiative in acquainting Young She with this experience, and also convened a conference for the CYL branch secretaries of various brigades to popularize this experience. From then on, Young She paid attention to fostering and propagating models in work, and gradually acquired experience in properly conducting CYL work in coordination with central work.

Jen-min Jih-pao correspondent

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Help CYL Cadres Read and Study

(Peking Jen-min Jih-pao, April 9, 1973)

For the purpose of strengthening the ideological development of CYL cadres, the Party committee of the Chiht'ang Commune in Taich'uang hsien, Kiangsu, organized the CYL committee members and CYL branch secretaries to read and study seriously in correlation with realities during the campaign for criticizing revisionism and rectifying the style of work. It also specified a study day for the CYL cadres to exchange understanding in study once a month.

The Party committee paid attention to developing the style of studying theories in correlation with realities, and led the CYL cadres to distinguish between right and wrong in line in correlation with the realities of the struggle between the two lines. CYL branch secretary Wang Hsiang-ch'i of the Shachü Brigade was the leader of the mechanized farming team of the brigade. In the past, due to the influence of the counterrevolutionary revisionist line of swindlers like Liu Shao-ch'i, he did not stand firm on putting proletarian politics in command, and dared not boldly study techniques. When a tractor broke down at the crucial juncture of the busy season, he could only go to the town and ask a master workman to effect repairs, thus causing undue delay to farming. In light of this question, Party committee member of the commune and Party branch secretary of the brigade Wu Chin-yüan organized Young Wang and the CYL members and young people of the mechanized farming team to seriously study Chairman Mao's teaching on "be Red and vocationally proficient" and to criticize and repudiate the reactionary fallacies of swindlers like Liu Shao-ch'i, so as to enable all of them to understand that it was imperative to stand firm on putting proletarian politics in command and to strive to become Red and vocationally proficient. After a period of exertion, the fifteen members of the mechanized farming team mastered the techniques for the general maintenance of tractors. Minor repairs were effected in the fields and repairs on a medium scale were carried out within the production team so as to serve agricultural production in the nick of time.

The Party committee of the commune also paid attention to leading the CYL cadres to combine reading and study with the transformation of the world outlook and to raise the capacity for work through practice. CYL committee secretary Kao Yüeh-ying was a new cadre selected for promotion from the basic level. On one occasion, the Party committee sent Young Kao to lead a propaganda team to a brigade to help change the backward look. Young Kao nourished some fear of difficulties. After Party committee secretary Lü Ts'ai-hsi learned of this, he went to chat with her, and instructed her to study Chairman Mao's "On Practice," "Where Do Correct Ideas Come From?" and other works. He helped her see that the ability of a person is not inborn but is gradually raised through practice. Young people can raise their level of work through practice so long as they dare to practice, thoroughly investigate and study things, and rely on the leadership of the Party and the assistance of the masses. Relieved of her ideological misgivings, Young Kao and the comrades of the propaganda team played an active part in collective production, maintained close contacts with the

masses, thoroughly and carefully investigated and studied things, and mobilized the cadres and the masses to grasp the struggle energetically. Not long afterward, this brigade saw new signs of improvement in revolution and production.

The CYL cadres read and studied seriously and inspired the CYL members and young people to study. At present, the 19 CYL branches of this commune have universally set up their study system and strengthened their organizational life. The CYL members and young people of the whole commune have played the role of the shock brigade in the three great revolutionary movements.

Jen-min Jih-pao correspondent

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The Fundamental Line of the Party Must Be Taught Regularly and Again and Again

--on strengthening of inner-Party education by the Party branch of the Tzuch'uan Brigade, Ninghsiang hsien, Hunan, in the course of criticizing revisionism and rectifying the style of work

(Peking Jen-min Jih-pao, April 20, 1973)

Through the great proletarian cultural revolution and the process of Party consolidation and Party building, the level of consciousness in the class struggle and struggle in line of the Party members of the Party branch of the Tzuch'uan Brigade, Yüchiao Commune, Ninghsiang hsien, Hunan, had been raised to varying extents. However, the Party branch was not content with this, and it looked for differences by setting Chairman Mao's proletarian Party building line in contrast with the work of the Party branch, and used the criteria set for the advanced fighters of the proletariat to gauge the Party members. It discovered that some Party members showed a higher degree of class vigilance when a political movement was in progress but signs of relaxation after the movement; that some were clearly aware of the overt subversive activities of the class enemy but had a relatively blurred understanding of the class struggle in the ideological sphere; and that some failed to carry out the policies of the Party with adequate steadfastness. The Party branch felt that in order to consolidate and develop the fruits of the great cultural revolution and of Party consolidation and Party building, it was imperative to go on strengthening the education of Party members. In light of the above questions, it therefore periodically conducted Party classes for Party members. However, because the committee members of the Party branch lacked deep understanding in the fundamental line of the Party for the whole historical period of socialism, they could only discuss things as they stood in each Party class, but were unable to solve properly the problems of ideological understanding of the Party members.

In the course of launching the campaign for criticizing revisionism and rectifying the style of work, the leading members of the Party branch seriously studied a series of instructions by Chairman Mao and the Party Central Committee on criticism of revisionism and rectification of the style of work, criticized and repudiated the essence of the counterrevolutionary revisionist line of swindlers like Liu Shao-ch'i, and gradually understood clearly two points: First, in the whole historical period of socialism, the struggle in line within the Party is at all times revolving around the question of whether to adhere firmly to or change the fundamental line and policies of the Party. Swindlers like Liu Shao-ch'i are vainly attempting basically to change the fundamental line and policies of the Party, to topple the dictatorship of the proletariat and to restore capitalism. Second, in the whole historical period of socialism, Party building must be closely related with the fundamental line of the Party. At present, it is essential to conduct education in the fundamental line closely around this task of prime importance--criticism and revisionism and rectification of the style of work--and fundamentally raise the consciousness of the Party members in the struggle in line.

Based on this understanding, the Party branch, in conformity with the series of instructions of Chairman Mao and the Party Central Committee on criticism of revisionism and rectification of the style of work, selected concrete topics in coorelation with the realities of the struggle between the two classes and the two roads in this brigade, and repeatedly conducted education in ideology and political line through Party classes.

Educating the Party members to firmly embrace the idea of class struggle and struggle in line. For a period of time, for the sake of changing the production outlook, a small number of Party members only engrossed themselves in production but neglected to grasp the class struggle. At the time, a handful of class enemies availed themselves of the opportunity to incite a few persons seriously affected by capitalist ideas to practice speculation and manipulation. On one occasion, a landlord element adulterated pig excreta with sand and gravel for use as manure and surrendered it to the production team in an attempt to pass what was bad for what was good and to sabotage farm construction. Some Party members had no adequate understanding of things of this kind and did not deal with them seriously. Some Party members also did not interfere with the class enemy who corrupted young people with bourgeois ideas, and applauded, feted and sent gifts to the cadres. The Party branch grasped these facts and opportunely conducted Party classes in "never forget the class struggle," "practice Marxism but not revisionism" to expose the crimes of swindlers like Liu Shao-ch'i in advocating the "theory of the dying out of class struggle," and vainly attempting to build up once again the overthrown landlord-bourgeoisie for enforcing fascist dictatorship over the laboring people. Following this, the Party branch further led all people to fully understand that the basic contradiction in the historical period of socialist society is the struggle between the proletariat and the bourgeoisie, the struggle between the socialist road and the capitalist road. This struggle is protracted, complicated and acute, and the counterrevolutionary tactics adopted by the class enemy are manifold. Communists could not be so pedantic as to over-simplify the complicated class struggle. Through education, the Party members strengthened the idea of class struggle, led the masses to wage struggle against the class enemy, and struck forceful blows at the various subversive activities of the class enemy.

Raising the consciousness of the Party members in implementing the fundamental line and various policies of the Party. For a time, some production teams dared not develop domestic side occupations in the course of implementing economic policies for rural areas because the cadres and the Party members had not drawn a clear line of demarcation in policy. In light of this question, the Party branch conducted a Party class in "communists should set an example in carrying out policies." The Party members were clearly taught that the policies of the Party are based on the fundamental line of the Party, that they reflect the hope and demand of the proletariat and the revolutionary people, and that the rural economic policies concurrently take care of the interests of the state, the collective and the individual, and embody the unity of the interests of the class and of the individual. The correct implementation of the policies of the Party gives concrete expression to firm adherence to the fundamental line of the Party and represents also the Party spirit which each communist should possess. Next, all people were led to sum up the positive

and negative aspects of experiences and lessons and to draw a clear line of demarcation between right and proper domestic side occupations and the capitalist tendency. After the ideological understanding of the cadres and Party members was raised, the policy of "all-round development with grain as the key link" was more properly implemented in this brigade.

Helping the Party members transform their world outlook and raise their consciousness in the continuation of the revolution. Through the great cultural revolution, the broad masses of Party members shone with revolutionary youth. However, it was easy for some Party members to become arrogant and self-complacent when the situation of the revolutionary and production was excellent and to grumble when difficulties or setbacks were encountered. The Party branch was of the opinion that these questions expressed in the final analysis the low level of consciousness in the continuation of the revolution. In light of these questions, it conducted a Party class in "a communist must be a vanguard fighter in the continuation of the revolution under the dictatorship of the proletariat" for teaching the far-reaching goal of communism and the criteria set for the vanguard fighters of the proletariat to show that all work done by us was in struggle for the consolidation of the proletarian dictatorship and the realization of communism. On the revolutionary journey, it certainly was essential to overcome arrogance, guard against loss of momentum and pluck up courage, otherwise, the class enemy would be given a chance, and this was unfavorable to the further consolidation of the proletarian dictatorship. The Party branch also used cases in point to conduct education by contrasting things. The Miaoshan Production Team was not complacent after a bumper harvest. When hit by a serious drought last year, the Party group led the masses to persevere in the fight against nature, the soil, the class enemy and the capitalist tendency, and reaped a bumper harvest as a result. After reaping a bumper harvest year before last, the cadres and Party members of the Maotsuishan Production Team were so carried away by joy that they abandoned the struggle, and as a result output was reduced by more than 10 percent. From these two striking examples, all further understood that when the fundamental line and policies of the Party were firmly adhered to, we could correctly handle victories and difficulties at whatever time and under whatever circumstances, persevere in the continuation of the revolution and fight all our life for realizing this great goal of communism.

In conducting education through Party classes, the Party branch of the Tzuch'uan Brigade was not content with discussion in class. Greater attention was paid to the application in actual struggle of things learned in class for further deepening comprehension through practice. After each Party class, the members of the Party branch separately participated in discussion, opportunely collected, reflected and cited the good Party members who insisted on doing what they said, and developed the good style of study through correlating theory and reality. Because this brigade persisted in conducting education through Party classes in the past two years, the consciousness of the Party members in the class struggle, the struggle in line and the continuation of the revolution was continuously raised, and the Party branch brought into play its role as a fighting citadel. At present, the Tzuch'uan Brigade has become a red flag in learning from Tachai in agriculture of the Iyang administrative district.

Jen-min Jih-pao correspondent

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Pay Attention to Analysis and Reasoning, Raise the Level of Criticism against Revisionism

(Peking Jen-min Jih-pao, April 20, 1973)

In light of the fact that some comrades were not good at the practice of analysis and reasoning and were content with the simplistic tendency to draw conclusions when criticizing and repudiating the counterrevolutionary fallacies and swindlers like Liu Shao-ch'i, the Party branch of the Third Anti-Aircraft Company of a certain PLA unit organized the masses within and outside the Party to study Chairman Mao's teaching, "Learn to master the method of analyzing things and foster the habit of making analysis." It instructed everybody to read and study seriously, ponder over questions and improve the capacity for analyzing problems. Meanwhile, it also recommended the experience of a clerk called Nieh Chien-hua in using the method of class analysis to thoroughly criticize revisionism.

When Nieh Chien-hua started to criticize and repudiate swindlers like Liu Shao-ch'i for spreading the fallacy that "heroes and slaves jointly made history," he simply said this was a typical idealist concept of history in the service of their conspiracy to overthrow the dictatorship of the proletariat and restore capitalism. When comrades asked him "why did he describe it as in the service of the conspiracy for restoring capitalism," he was unable to give a clear explanation. Later through assiduously studying and pondering over things, he applied the Marxist method of class analysis to make thorough-going analysis, criticism and repudiation theoretically and politically. He said that the allegation "heroes and slaves jointly made history" used dualism to replace, disguise and swap the materialist dialectical law of unity of opposites, and that such eclectical sophistry sought to blend completely the pair of opposites--heroes and slaves--and to negate the basic viewpoint of Marxism, "the people, and the people alone, are the motive force in the making of world history," and was therefore a reprint of the reactionary idealist concept of history. In advocating the fallacy that "heroes and slaves jointly made history," swindlers like Liu Shao-ch'i sought to advertise themselves as the "saviors" of mankind and "geniuses" and to create counter-revolutionary public opinion for them to usurp power from the Party and restore capitalism.

Nieh Chien-hua's criticism and repudiation enlightened the cadres and fighters. All of them felt that if they did not seriously read books by Marx, Lenin and Chairman Mao and energetically ponder over and analyze problems, but were content with the simplistic method of drawing conclusions, they would as a result be able to tell what would take place but not why, and would not be able to arrive at the goal of distinguishing between right and wrong in line and of raising the level of consciousness.

For the purpose of raising the level of criticism against revisionism, the Party branch has also seriously summed up the experiences of the masses and adopted the following methods of analysis: With the three basic principles put forward by Chairman Mao--"Practice Marxism, and not revisionism; unite, and don't split; be open and aboveboard, and don't intrigue and conspire"--and his

series of instructions as weapons, the method of comparison is used to analyze, expose, and criticize and repudiate the counterrevolutionary activities of swindlers like Liu Shao-ch'i which are fundamentally opposed to the three basic principles. The Marxist viewpoint of class and class struggle is used to make a class analysis of the contents and purposes of the line of swindlers like Liu Shao-ch'i and the class interests it represents. In correlation with the history of the class struggle and the struggle between the two lines within the Party, the new and old opportunists are stringed together for analysis to see how swindlers like Liu Shao-ch'i inherit the mantle of the revisionist ancestors.

For example, when criticizing and repudiating the fallacies of swindlers like Liu Shao-ch'i on "the country is strong when the people are wealthy" and "genuine socialism," the Party branch first organized all to study the relevant chapters in "Karl Marx," "The Three Sources and the Three Components of Marxism" and "The Communist Manifesto," to gain a profound comprehension of the basic theories of Marx's scientific socialism, and to produce the contraband described by swindlers like Liu Shao-ch'i as "genuine socialism" for comparison and contrast. Because of this, everybody clearly saw that when they advocated "the country is strong when the people are wealthy," they entirely took the stand of the exploiting classes and desperately fought for the survival and prosperity of the overthrown classes in a vain attempt to overthrow the proletarian dictatorship and restore the lost "paradise" of the exploiting classes. Their so-called "genuine socialism" is identical to various kinds of opportunist schools in history and is nothing more than a new variety engendered under new historical conditions.

Through such analytical criticism and repudiation, the cadres and fighters of the Third Anti-Aircraft Company have realized more profoundly that only by reading seriously, making diligent use of their brains and paying attention to analysis and reasoning can they improve the quality of their criticism against revisionism, energetically expose and criticize and repudiate the essence of the counterrevolutionary revisionist line of swindlers like Liu Shao-ch'i, and have a stronger grasp of Chairman Mao's proletarian revolutionary line.

Jen-min Jih-pao correspondent

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Leaders Take the Lead in Studying Assiduously and Thoroughly Criticizing Revisionism

(Peking Jen-min Jih-pao, April 20, 1973)

Through summing up experiences drawn from the campaign for criticizing revisionism and rectifying the style of work, the CPC Swatow Municipal Committee felt that in order to thoroughly criticize and repudiate the counter-revolutionary revisionist line of swindlers like Liu Shao-ch'i politically and theoretically, the leading cadres must first read and study seriously to have a good grasp of Marxism. Therefore, it recently organized the standing committee members and committee members of the municipal committee and the municipal revolutionary committee, and the secretaries, deputy secretaries and a portion of standing committee members of the Party committees of various districts and bureaux, totalling more than 380 people, to conduct reading classes for reading books by Marx, Lenin and Chairman Mao and thoroughly criticizing revisionism.

When the campaign for criticizing revisionism and rectifying the style of work commenced last year, Party committee secretary Lin Che-ts'un of the Second Bureau of Machine Building of the municipality was very angry with the fallacies spread by swindlers like Liu Shao-ch'i for attacking the proletarian dictatorship, but he had not much to say when making criticism and repudiation. In the reading class, he studied again and again "The Communist Manifesto," "A Critique of the Gotha Program," "State and Revolution," "On People's Democratic Dictatorship," and other brilliant writings, and gained a profound comprehension of the basic viewpoints of the Marxist-Leninist theories concerning class, class struggle and proletarian dictatorship. In a recent meeting for conducting criticism and repudiation, he made use of these basic viewpoints to correlate theory with reality, and thoroughly criticize and repudiate swindlers like Liu Shao-ch'i for betraying the Marxist-Leninist theory on proletarian dictatorship, deliberately confusing the fundamental differences between revolutionary dictatorship and counterrevolutionary dictatorship and vainly attempting to abolish the dictatorship of the proletariat and enforcing the fascist dictatorship of the landlord-bourgeoisie. He not only explained things clearly, but also further clarified the essence of the revisionist line of swindlers like Liu Shao-ch'i.

The experiences and lessons gained and learned by him from the two occasions of criticism against revisionism offered other comrades some enlightenment. Many comrades assiduously read the original works of Marx and Lenin, seriously studied Chairman Mao's series of important instructions and discussions on criticism of revisionism and rectification of style of work, used the Marxist-Leninist stand, viewpoint and method to analyze, criticize and repudiate item by item the counter-revolutionary program of swindlers like Liu Shao-ch'i in correlation with the realities of the class struggle and the struggle between the two lines, made a comprehensive dissection of its contents, objects and the class interests it represented, and criticized and repudiated it in comparison, contrast and correlation with the opportunist fallacies in history. Because of this, everybody has seen even more clearly that swindlers like Liu Shao-ch'i have stepped into the shoes of the new and old opportunists in all respects and that all of

them are jackals of the same lairs opposed to Marxism, communism and the people. Consequently, people have come to see further that the line pushed by swindlers like Liu Shao-ch'i is a revisionist line that is Right in the extreme.

The reading class firmly adheres to private study in the main, but also gives proper guidance and assistance at the same time to help all work hard for a deeper comprehension of the original works and a good grasp of the basic theories. Because of this, it has not only enabled the leading members of Party committees at all levels to raise their theoretical knowledge of Marxism-Leninism, but also trained a group of leading cadres and given impetus to the broad masses in reading and studying seriously and in thoroughly criticizing revisionism.

Jen-min Jih-pao correspondent

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Correctly Deal with Mass Criticism

(Peking Jen-min Jih-pao, April 20, 1973)

A young person named T'u Yün-ch'eng of the Ch'ant'ang Brigade, Ch'ant'ang Commune, Lingpi hsien, Anhwei, had passed the physical examination and was ready to be drafted. Party committee secretary T'ang Huai-ch'en of the brigade considered certain concrete problems in T'u Yün-ch'eng's family and recommended the temporary postponement of his conscription. However, T'u Yün-ch'eng's mother was eager to send her son to join the colors, and because she misunderstood T'ang Huai-ch'en's good intention, she went to Old T'ang's home to lodge a complaint. This news quickly spread in the brigade, and people made numerous comments. Some comrades knew that Old T'ang had considered that the couple were old and of poor health and had nobody else to take care of them. His decision to let them keep their son to look after them was therefore in correspondence with the Party policy. T'u Yün-ch'eng's mother really did not know what was good for her in making such reckless criticism.

T'ang Huai-ch'en, however, did not think in this way. He considered again and again why T'u Yün-ch'eng's mother was so aggressive. Was he or the other side wrong? He turned the matter over and over again in his mind, and felt that while his own recommendation was not wrong, the way of thinking of T'u Yün-ch'eng's mother in wanting to send her son to the colors was also correct, and her feeling over the non-drafting of her son was understandable. Had he talked to her at the right time and properly publicized the policy of the Party, she could have been convinced and would not come to his home to lodge a complaint. Thinking up to this point, T'ang Huai-ch'en's mind was in a turmoil. During the movement for agrarian reform, he closely relied on the masses to fight against the landlords and to distribute their land, and the masses were of one mind. In subsequent work, he also was fond of making a lot of noise together with the poor and lower-middle peasants, and the masses also loved to tell him what they had in mind. The masses warmly gave him the nickname of "Old Agrarian Reform." He was now so elated by praise that he had maintained poorer ties with the masses and was also not so careful in his work. He was criticized and helped by the big and small mass meetings during the great cultural revolution, and the old poor peasants came to his home to chat with him. Because of the warmth of class friendship, he also had made up his mind that he ought to strike roots amidst the masses and patiently conduct ideological and political work as he did at the time of agrarian reform. How did things now stand after the lapse of a few years? Although the criticism made by T'u Yün-ch'eng's mother against him was somewhat improper, it did reflect once again his shortcomings and that he was not good at conducting ideological education among the masses. He decided to make a self-criticism in front of the T'u Yün-ch'eng family.

On the other hand, there also was little peace in T'u Yün-ch'eng's family. T'u Yün-ch'eng's father T'u Ching-jung felt very bad over the matter. He told his old companion the deeds of T'ang Huai-ch'en who had loyally served the poor and lower-middle peasants since the agrarian reform. T'u Yün-ch'eng's mother had seen with her own eyes all these things, but these deeds became unusually warm for her today. She felt that she should not have criticized

Old Tang. She wanted to go to Old Tang's home to make an apology but had not the courage to do so. As she was uncertain about what she should do, Old T'ang came in smilingly and announced open-mindedly: "I have come to make a self-examination before you." He then sincerely made a self-examination of his shortcomings in over-simplifying his work. The old couple were so moved that warm tears ran down their faces and they knew not what to say. After a long while, T'u Yün-ch'eng's mother muttered: "It was my mistake." But Old T'ang said: "Oh, a communist is supposed to do things for the people and has the obligation to do the right thing. When he is at fault, he has to make a self-examination."

This episode greatly touched the masses in the whole village. In fact, it was the cadres who were educated the most. They declared: "Old T'ang is strict at dissecting self and has taught us with practical action how we should correctly deal with mass criticism."

Jen-min Jih-pao correspondent

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Cadres Also Must Take the Initiative In Baring Their Minds

(Peking Jen-min Jih-pao, April 20, 1973)

I participate in organizational life in the Party group of the second platoon. At first, when I made reports to the Party group, I dealt with problems in work in most cases but seldom discussed ideological problems. The leader of the Party group criticized me saying: "You have talked all day about work, but I do not know what you are thinking about." Why didn't I discuss my way of thinking? Actually, I was erroneously under the impression that since I was the secretary in the Party branch and the political officer in the company unit, the exposure of my ideological problems would have an adverse effect. Later, I seriously studied the Party Constitution and realized that each Party member must make a factual report of his ideological conditions to the Party organization in the capacity of an ordinary member no matter how high his position or how long his professional background was.

On one occasion, while I was in a hospital, I heard that a number of cadres in the armed forces unit would be demobilized, and I accordingly considered whether or not I would be demobilized in view of my poor health. After my discharge from the hospital, hearing that I was among the demobilized cadres, I was ideologically upset and showed less enthusiasm for work. I took the initiative in reporting these ideological activities at a group meeting. My comrades sternly criticized me saying: Whether you are demobilized or retained in the armed force unit is in conformity with the need of the revolution. A communist must give first consideration to the revolutionary interests and go where he is needed by the revolution. If he takes the individualist stand and worries about personal gains and losses, he cannot adopt a correct attitude toward the question of demobilization. Meanwhile, I was also criticized for giving credence to "hearsay." This criticism taught me a profound lesson. If I dared not take the initiative in baring my mind, the masses would not be able to help me.

Chao Yüeh-fa,
Political Officer of the 10th Company
of a certain PLA unit

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Welcome Criticism Made in Public

(Peking Jen-min Jih-pao, April 20, 1973)

Committee member Sun Yu-kuei of the Party branch of the Shuangcha Brigade in Huaiyin hsien, Kiangsu, was a demobilized soldier short of production experience. He stayed at a selected spot in No. 9 Production Team, and while studying production problems on one occasion, he put forward some impractical ideas. An outspoken commune member of poor peasant status called Hsü Nai-pi criticized him in public saying: "Old Sun, speaking of production, you have still much to learn; so don't pretend to know the ropes when you are ignorant." Hearing this prickly criticism, Sun Yu-kuei blushed from embarrassment. He thought: You are welcome to make known your views to me. But why stab me in public and make it difficult for me to step down?

Later, Sun Yu-kuei heard other commune members making comments similar to that of Hsü Nai-pi. He seriously made a self-examination, and felt that he really had the shortcoming of always considering himself in the right. He had no experience in production, but instead of learning things properly, he chose to give thoughtless guidance. The masses would of course complain. Hsü Nai-pi showed his high level of consciousness by daring to criticize a cadre in public; he was frank and was interested in protecting the cadre. Thinking in this way, Sun Yu-kuei was not angry at all but very pleased. He commended Hsü Nai-pi at a general meeting of commune members of No. 9 Production Team for his sense of responsibility to the revolutionary cause and for his daring to criticize a cadre in public. After this, Sun Yu-kuei humbly learned from the old poor peasants their production experience, improved his style of work, and gradually took the initiative in leading production. At a meeting of the Party branch, Sun Yu-kuei inspired other members of the Party branch by telling how he appreciated mass criticism. They declared: The masses have sharp eyes and are able to make accurate evaluation of problems. Leaders should welcome mass criticism and place themselves under the supervision of the masses before they can make no or fewer mistakes in work. Because of this, the committee meeting of the Party branch adopted a resolution: From now on, it is imperative to develop democracy further, maintain close contacts with the masses and welcome all forms of criticism.

Because the leaders of the Party branch of the brigade are able to humbly heed criticism, the masses are willing to make known their views to the leaders. The cadres and the masses in the whole brigade are united as one with ease of mind, and there emerges a new atmosphere in the revolution and production.

Jen-min Jih-pao correspondent

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